DOCUMENT RESUME

ED 332 092 CG 023 349

AUTHOR Walsh, William M.; Allen, Molly
TITLE Marriage and Family Life in Ireland: A Contemporary Study.
PUB DATE Apr 91
NOTE 28p.; Paper presented at the Annual Convention of the American Association for Counseling and Development (Reno, NV, April 21-24, 1991).
PUB TYPE Speeches/Conference Papers (150)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS *Employed Women; Family Financial Resources; *Family Life; Foreign Countries; *Marital Satisfaction
IDENTIFIERS *Ireland; Irish People

ABSTRACT

This study surveyed family life in different regions of the Republic of Ireland. A sample of Irish couples was chosen by the Catholic Marriage Advisory Council for the purposes of examining marriage and family life, and asked to complete a survey. Individuals (N=216) were asked to classify their marriage style as either traditional or egalitarian based on a description of each provided in the research instrument. Traditional was defined as: decisions are made separately or independently by husband or wife; husband earns family income; wife cares for the home and children; wife has more responsibility for the emotional needs of the family. Egalitarian was defined as: decisions are made equally by both partners; total sharing of labor; equality of careers; equality of choice concerning lifestyle; negotiation is a major part of the relationship. Seventy-two percent of the individuals identified their relationship as egalitarian and 28 percent identified their relationship as traditional. Those reporting as traditional had much higher levels of disagreement and conflict in their marriages than those reporting as egalitarian. Although it is generally assumed that egalitarian marriages include more conflict, due to the open nature of these relationships, this did not appear to be the case for this population. It is not a traditional or egalitarian marital style which predicted marital satisfaction for women. Instead, women who worked outside the home tended to have greater marital satisfaction. This supports previous research which claims that power in marital relationships is distributed not only by gender, but by economic earnings. (LLL)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED332092

Marriage and Family Life in Ireland:

A Contemporary Study

William M. Walsh, Ph.D.

Molly Allen, M.Div.

Division of Professional Psychology

University of Northern Colorado

Greeley, CO 80639

BEST COPY AVAILABLE

C6023349

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☑ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Molly Allen

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

Running Head: Family Life in Ireland

During the twentieth century, marriage relationships and family life have undergone profound and wide-ranging changes that have effected all areas of society. This is particularly true of Western societies. A great deal has been written about American couple relationships and the nature of roles and expectations for males and females.

The latter decades of the century have produced more concern and study about relationships and the roles of individuals within those pairings. One of the largest and most comprehensive studies of couple relationships was by Blumstein and Schwartz (1983). They surveyed thousands of American couples regarding details of their relationships focusing primarily on factors relating to money, work, and sex. Their sample consisted of both heterosexual and homosexual couples. Their massive work sheds considerable insights into present day couple attitudes and behaviors. A study by Mirriam and Hyer (1984) discussed the history of marriage patterns in the U.S., and described the societal forces acting upon family life in the American culture. In short, they claim that it has been quite difficult to describe "typical" married life due to the series of societal upheavals in this culture. They suggest that researchers have missed the boat in regards to noticing the "unfreezing" of trends in this country in regards to the nature of marriage. Mintz and Kellogg (1989), in their review of the social history of American family life, detailed the profound changes that occurred at the turn of the century. They discuss the drop in the birthrate, the increasing number of women pursuing education and careers, and a sexual revolution that led to the creation of a new kind of "companionate" family that remains today. This emphasis on companionship stressed the importance

of emotional, sexual and personal fulfillment. Changes in women's lifestyles seemed to lead the way. Van Dusen and Sheldon (1976) pointed out that it was becoming apparent that "a change is taking place in a major assumption concerning women's life cycles." This change appears to be permanent and not a generational aberration of the 1960's. Thus, they state, there has been an increase in the choices available to women in various developmental stages. According to Mirriam and Hyer (1984), " . . . women's lives can no longer be described by the family life cycle alone." Mason, Czajka and Arber (1976) found that change towards egalitarian roles could be found for women across all status levels. But, they also found that education and employment best predicted women's attitudes. Thus, well-educated women, and those currently in the work force tended to have less traditional values. Age was not a good predictor of women's values. Schwartz (1990), continuing her earlier work with couples, believes that " . . . women's participation in the work force is becoming a universal expectation." Work has become part of a woman's identity much like with men. She theorizes that much of what happens quality-wise in relationships depends on the economy of the household. In other words, those who make the money decide how it is distributed. In traditional relationships, men are responsible for the economy of the family. In equalitarian relationships where male and female earnings are more equal, couples tend to negotiate and work out money and other problems. This, Schwartz believes, leads to greater intimacy. To achieve greater equality in relationships, she concludes, society must change men and women's economic and work structures. Studies by Albrecht, Bahr and Chadwick (1979) and Roper and Labeff (1977)

both found that American women tended to value egalitarian relationships more than men. Thus, it appears that women have been more likely to "unfreeze" their attitudes regarding marital styles.

It would be a mistake to think of these changes as uniquely American. Hafner (1986), in his book Marriage and Mental Illness, documents the changing institution of marriage over two centuries in England and western societies. Focusing on recent history, he said that labor-saving devices have greatly reduced the time required to manage a household. This has occurred within the past forty years. Modern technology has created rapid and fundamental changes in domestic life, and often this is not appreciated by professionals and lay people alike. He says that "the idea and expectation of personal fulfillment have only very recently emerged as a major theme in the English-speaking world and other Western societies." The removal of the struggle for physical survival from our daily lives has left people with a new set of problems with few guidelines. Hafner stated that "modern marriage is used by many people as a way of acquiring a sense of personal fulfillment and identity." As in all areas of human endeavor, he believes, there are few guidelines for marriage fulfillment.

In another Western society, Australia, Craddock (1988, 1983) focused on marriage style (traditional or equalitarian) in determining roles and tasks in marriage relationships. He distinguished between traditional and equalitarian styles by the degree of assumption of male authority in the couple's values. In both studies, he found the couples possessing equalitarian expectations were more satisfied in the areas of personality issues, communication, conflict resolution, leisure activities, and family

and friends compared to couples in traditional relationships. The 1988 results, however, revealed a less pervasive effect creating more similarity between the groups. He attributed this to increased levels of equalitarianism in men in the later sample, which may indicate an "unfreezing" of attitudes in traditional marriage styles.

Studies conducted in Ireland during the twentieth century document a similar yet more condensed and intense pattern as those in the other English-speaking cultures. Two studies succinctly illustrate the rapid and significant change that has occurred in the last fifty years. A comprehensive study conducted by Arensberg and Kimball (1940) spanned the latter years of the 1930's. This study found a distinctive pattern characteristic of the Irish family of the time. Having a primarily rural base, it was a patriarchal system with authority vested in the father. The mother, in a subsidiary position, was charged with the management of emotional tension within the family and performed the domestic roles which were quite different from the farming roles. There was also a clear separation of the sexes from an early age with boys working with the father and girls with the mother. Large family size (8-10 children), and social isolation, also characterized these families.

A study by Hannon and Katsiaouni (1981), conducted in 1977, found a radically different pattern forty years later. Families now presented several different configurations, rather than just the one traditional form. These ran the spectrum from the isolated mobile-middle-class-suburban-nuclear family to the more traditional multi-generational-extended-rural family (in rapid decline). One parent families, childless couples, and

remarried families involving stepparents and children were more the norm than the exception, particularly in urban areas. In addition, Hannon and Katsiaouni found that sex roles were less segregated, and the patriarchal system was to a large extent replaced by negotiated roles between the sexes. Family size had decreased to four children.

This transition from traditional to egalitarian family type has accelerated in the decade since the Hannon and Katsiaouni study. Recent studies support this movement toward egalitarian relationships and increased expectations of marriage. A study of Irish mate selection conducted by Rogers (1979) investigated the values that men and women separately held for their marriages. In a ten-item value hierarchy, the top three values were directly related to egalitarian marriages. They were: companionship, lover, and warm, supportive person. Rogers noted that the values chosen by men and women were congruent within demographic categories (i.e., age, social class, urban vs. rural, and educational level). Moore (1979), in a survey of the role of Irish women in society, found greater marital satisfaction among working women than non-working women. More than four times as many wives as husbands expressed dissatisfaction with their marriage. The majority of these women were not working outside of the home. Moore concluded that employment by women may lead to greater feelings of equality, increased educational level, smaller family size (three children), and more shared responsibility for household chores.

The change in Irish society is believed to be largely a result of the increased urbanization, industrialization, and technological revolutions of the 1970's and 1980's (Berger, 1984; Fogarty, Ryan, & Leo, 1984). Over

fifty percent of the population now lives in urban areas and a greater percentage of men and women work outside of the home in business and industry. So significant is the effect of this shift on a rural society that it alone is frequently cited as the underlying cause of change in family patterns (Fogarty, Ryan, & Leo, 1984). However, the technological revolution that has swept Western societies in the post-World War II era has also left its mark more recently on Irish society. The full range of household appliances and labor-saving machines have been incorporated into almost all Irish households. Television has introduced a multiplicity of information, ideas, and values previously unknown to the general population (Fine-Davis, 1989). This video revolution has been further magnified by the widespread acceptance of the video recorder and rental movies in the last five years, and this inevitably raises people's expectations and challenges the values and beliefs of a traditional society.

Many of the important changes that have effected the family as a unit have had a particularly dramatic effect on women. Major changes directly effecting women include increased life expectancy, birth control, the reduction in infant mortality, smaller families, the involvement of more women in paid work outside the home, and the movement toward gender equality (Fine-Davis, 1983). Fine-Davis, in a later study, cited the legal and political changes that occurred in the 1970's as directly effecting women.

> These included, in the early 1970's, the removal of the 'marriage bar' in the public service, which had required that women give up their jobs upon marriage, the enactment in the mid-1970's of anti-discrimination legislation in the areas of pay and employment opportunity as a result of directives from the European Community, and in 1980 changes in the tax code which removed deterrents which had severely effected working wives. (Fine-Davis, 1989, p. 288)

As Moore (1979) found, even though they tend to have lower paid and lower status jobs, women are experiencing greater independence and freedom from unwanted domestic chores. For many, this is viewed as a substantial move toward equality with men and an improvement in their life situation. As has happened in other Western societies, this feeling of equality inevitably influences individual relationships in marriage and the family. However, these perceptions of equality are not necessarily shared by men and women. In a study of women's attitudes in Ireland (Evason, 1980), ninety-two percent espoused a democratic view of marriage with equal rights and responsibilities, but only twenty-five percent felt that their husbands shared this view. Most felt that their husbands really favored the traditional authoritarian, patriarchal model.

What is clear from all of the studies is the different level of expectations of marriage. All the studies point, in one way or another, to the feeling that marriage should fulfill all of the couple's emotional needs. If this is true, it is disconcerting at best, and alarming at worst. The incidence of separation in marriage is indeed increasing for Protestants and Catholics alike. It has replaced widowhood as the leading cause of single parenthood in Ireland (Clancy, 1984). Since divorce is illegal in the Republic of Ireland, separation is the primary indicator of dissolution, and the figures are estimates. Professionals believe that five percent of marriages are ending in separation, and the actual numbers are increasing each year as we move through the 1980's (Clancy, 1984). This parallels the experience of other Western societies that were at a similar point of change.

Ireland has more recently than other Western societies been forced to confront the major changes in marriage and society as a whole. Fine-Davis (1989) identified the key factors for this late arrival to modern problems. They include geographical isolation, limited economic and industrial development until recently, and the strong influence of the Catholic Church which had a large stake in traditional values. This change has occurred quickly and intensely in the past two decades.

> However, with Ireland's entrance into the European Community in 1973, together with an increasing awareness of the population, as a result of such factors as exposure to American and British television, greater opportunities for foreign travel, etc., a period of rapid social change began to occur in early 1970's and has continued to the present day. (Fine-Davis, 1989, p. 288)

Professionals and clergy in Ireland are concerned about the perceived breakdown of marriage and the family, and are searching for causes, as well as looking at the consequences (Curtin, 1987). The general belief is that it is important, if not critical, to understand the current state of marriage and the family if changes are to be understood and fostered. However, there is little research available in the professional literature that addresses the state of modern marriage and family life in Ireland. The purpose of the present study is to survey the situation in a demographically discreet segment of the Irish population. It is hoped that this concentrated sample will provide significant information about Irish family life as it moves toward the twenty-first century.

RESULTS AND DISCUSSION

A sample of Irish couples was chosen by the Catholic Marriage Advisory Council (CMAC) for the purpose of examining marriage and family life in the

Republic of Ireland. Participants were asked to complete a survey instrument developed by Walsh (1987) and return it in a sealed envelope to the CMAC office in Dublin. The sample was chosen from different regions in the republic. Research questions were as follows:

1. Do Irish couples identify themselves as having different marriage styles (i.e., traditional and egalitarian),
   A. What are the characteristics of each marriage style group?
   B. What differences exist between males and females within each group and between each group?

2. What are the expectations of couples who identify themselves as traditional and egalitarian? What are the expectations of males and females?

3. What is the degree of satisfaction of individuals in traditional and egalitarian relationships? What is the degree of satisfaction of males vs. females?

4. What are the areas of disagreement of males and females?

Materials

Subjects were asked to complete Walsh's (1987) Couples Survey. This survey was adapted by Walsh partially from Blumstein and Schwartz' (1983) inventory used with over 3,000 individuals in the late 1970's and early 1980's. This adapted inventory included demographics, and items related to the couples' marital style, role expectations, and marital satisfaction. The Likert subscales on this inventory provided means for each response, enabling the individual responses to be compared across groups. Subscales of this survey were scored to provide a numerical indicator of marital style and marital satisfaction.

Reliability of the adapted instrument was assessed using the Kuder-Richardson split-half statistical test to be in the high .80's. This

indicated that the instrument was consistent in its ability to ascertain marital style and satisfaction.

Subjects

Examination of the clustering of results revealed characteristics that were common to all groups (egalitarian and traditional), male and female, which appear to be a cross-section of the population of the Republic of Ireland. These characteristics common to participants in the study include: white, Catholic, adults who were in their first marriage. These individuals had never discussed ending their marriages, nor had they had counseling for problems in their marriages. They reported that they had never had affairs, nor would they have considered having affairs today. These couples said that their marriages were better than one year ago. And, they reported that they felt average sympathy for the women's movement.

Procedure

Individuals were asked to classify their marriage style as either traditional or egalitarian based on a description of each provided on the research instrument:

"Traditional: Decisions are made separately or independently by husband or wife; husband earns the family income; wife cares for the home and children; wife has more responsibility for the emotional needs of the family."

"Egalitarian: Decisions are made equally by both partners; total sharing of labor; equality of careers' equality of choice concerning lifestyle. Negotiation is a major part of the relationship.

Results

Research Question #1: Characteristics

Seventy-two percent (155) of the individuals identified their relationship as egalitarian. This total egalitarian group was almost evenly divided between males (77) and females (78). Twenty-eight percent (61) of the individuals identified their relationship as traditional. And, as was the case for the egalitarian group, the total traditional group was almost evenly divided between males (30) and females (31). Thus, an equal number of males and females saw themselves in each category, and there was no significant difference in classification between males and females in each individual marriage (i.e., one partner rating as traditional and the other rating as egalitarian).

An independent scoring check on the instrument was performed utilizing the expectations subscale. The scoring check followed the distribution of the scores on this subscale and was used to statistically evaluate the degree of traditional and egalitarian values espoused by those selecting each category: A score of 0-46 (27% of the sample) was classified as very egalitarian, 47-51 (25%) was classified as somewhat egalitarian, 52-55 (23%) was classified as somewhat traditional, and 56-72 (25%) classified as very traditional.

If an individual's perceptions of their life is congruent with what they actually experience, then their level of satisfaction should be higher, and they should experience less conflict in their life. Therefore, the individuals' perceptions of their marriage styles were the key ingredients in analyzing the data.

Both males and females who self-selected as egalitarian scored on the average in the middle of the egalitarian range on the expectation scale. This indicated that their self-assessment was congruent with their overall set of expectations.

Males and females who saw themselves as having an egalitarian relationship demonstrated the following clustering of characteristics in their early 40's, married for 13 years, 1-2 years of post-secondary education, attended church 1-2 times per week, described themselves as having "average" religious values, lived in a small town (population of under 10,000 persons), had three school age children, and felt that their family size was ideal for them. Additionally, they felt that their partner did more than their share of chores; they had sex with their partner 2-3 times per month, and, they scored as satisfied overall with their relationship. Within the egalitarian group, males tended to have a personal income in the "middle" range (10,000 - 30,000 pounds per year). Females tended to have a "lower" personal income (less than 10,000 pounds per year).

Males and females who saw themselves as having a traditional marriage style displayed a clustering of the following characteristics: in their mid 40's, married for 17 years, they attended church 1-2 times per week and

described themselves as having "average" religious values. They lived in a large town (population over 10,000 persons), had three adolescent children, and felt that the ideal number of children was four. They had sex 2-3 times per month, and they scored as dissatisfied with their marriage.

Within the traditional group, males and females tended to have more differences than did males and females in the egalitarian group. Males had 1-2 years of post-secondary education, while females had completed only secondary school. Males had personal income in the "middle" range, while females had no personal income. Males felt that their partner did more than their share of chores, while females felt that their partner did only their share.

An independent scoring check on the validity of the reported marriage styles revealed a difference between males and females. Males who self-reported their marriage style as traditional scored in the middle of the traditional range of expectations. However, females who self-reported as traditional scored in the mid-range of egalitarian, similar to those women who self-reported as egalitarian. This appeared to indicate that the women in each group held similar expectations for their marriage, even though their general view of relationships was different. This finding supports recent research and could be a significant factor in the dissatisfaction that women in traditional marriages express about their relationships.

Scoring classification of expectations subscales:

Insert Table 1 about here

Significant differences are observed between individuals who self-reported as egalitarian vs. those who self-reported as traditional. Traditional individuals were older, had been married longer, had older children, and scored as dissatisfied with their marriages. They lived in larger towns, and the females had less personal income.

The difference in females' personal income between the groups may have been due to a significant difference in employment rates between the younger, egalitarian females and the older, traditional women. Nearly twice the proportion of traditional women (81%) as egalitarian women (44%) identified themselves as homemakers. Conversely, over four times the proportion of egalitarian women (53%) as traditional women (13%) worked either full time or part time. Only 3% of the traditional women worked full time. These traditional women also indicated that they were more dissatisfied with their marriages. These data support the findings of a recent study by Fine-Davis (1989).

Research Question #2: Expectations

Fifteen questions on one subscale investigated the individuals' expectations for their marriage partner. The individuals were asked to rate how much they agreed with each item. A Likert scale ranging from 5 (strongly agree) to 1 (strongly disagree) was used. (Some items were "flipped" in order to enable the entire subscale to be scored, yielding an overall marriage style score.) There were no significant differences for the means of eleven of the questions. Therefore, traditional and egalitarian couples expressed similar expectations on the majority of the relationship variables. Significant differences between traditional and

egalitarian individuals' expectations were noted on four of the items' means. These results indicated that egalitarians believed both partners should evenly divide the household tasks. Traditionalists believed more strongly in the man working and the woman staying at home. Traditional persons believed that the man should have major responsibility for the financial plans, even when the wife was working. And, traditionalists placed a higher value on the woman remaining at home, particularly when there were small children.

Regarding gender, significant differences were noted for items related to work, commitment and independence. These results indicated that males believed more strongly in the man working and the woman staying at home. Males felt stronger about making the marriage last a lifetime, while females believed that choosing to break up rather than exposing children to an unhappy marriage was desirable. Females felt that being with friends without their spouse was acceptable.

Research Question #3: Satisfaction

Seventeen questions on a subscale of the instrument related to the satisfaction that individuals experienced in their marriages. These items used a Likert scale ranging from extremely satisfied (5) to very unsatisfied (1). Those individuals who reported as egalitarian displayed significantly higher satisfaction than traditionalists in the following nine areas:

Insert Table 2 about here

There were no differences noted between traditionalists' and egalitarians' means for the following satisfaction areas:

Insert Table 3 about here

Gender differences were noted for the means of the following satisfaction items.

Insert Table 4 about here

These results indicated that males were more satisfied with how their partner's job affected their marriage, and with how the house was kept. Females were more satisfied with how their job affected their marriage.

Research Question #4: Disagreements

Eighteen items on one of the instrument's subscales referred to the frequency of disagreements with a partner. A Likert scale ranging from daily (5) to never (1) was used. Traditionalists reported significantly higher means than egalitarians for rate of disagreement on ten of those items:

Insert Table 5 about here

No difference was noted between the disagreement means in the remaining areas:

Insert Table 6 about here

Gender differences were noted for the means of one disagreement item. These results indicated that women reported significantly more frequent disagreements with their partners about how their partner's job affected their relationship. Correspondingly, men reported more frequent disagreements with their partner about how their own job affected their relationship. This statistic approached significance.

SUMMARY

Generally speaking, those reporting as traditional had much higher levels of disagreement and conflict in their marriages than those reporting as egalitarian. It appeared that those individuals in egalitarian marriages were significantly more satisfied and have significantly less conflict than those in traditional marriages. Although it is generally assumed that egalitarian marriages include more conflict, due to the open nature of these relationships, this did not appear to be the case for this Irish population.

One of the most striking results is related to the effects of working outside the home upon women's concepts of their marriages. As noted by Fine-Davis (1983) a revolution has occurred in Ireland's policy towards

women's access to the working world. This revolution in social policy has apparently brought traditional and egalitarian women together regarding expectations of their marriages. Thus, women who consider themselves as either traditional or egalitarian actually have come to have very similar marital expectations. Perhaps this is an "unfreezing" of attitudes by women as reported in the literature.

In fact, as Moore (1979) suggested, it is not a traditional or egalitarian marital style which predicted marital satisfaction for women. Instead, women who work outside the home tended to have greater marital satisfaction. This supported Schwartz' (1990) claim that power in marital relationships was distributed not only by gender, but by economic earnings. The world has indeed become a much closer and congruent place for women. What does this portend for men and their marital relationships in the future? Those with a traditional style appear to be in the minority, and perhaps burdened with a life of relationship conflict.

BIBLIOGRAPHY

Albrecht, S.L., Bahr, H.M., & Chadwick, B.A. (1979). Changing family and sex roles: An assessment of age differences. Journal of Marriage and the Family, 41, 41-50.

Arensberg, C., & Kimball, S. (1940). Families and community in Ireland. Cambridge, England: Cambridge Press.

Berger, B., & Berger, P. (1984). War over the family. New York: Penguin Books.

Blumstein, P., & Schwartz, P. (1983). American couples. New York: Morrow.

Clancy, P. (1986). The changing family. Dublin, Ireland: Family Studies Unit.

Craddock, A. (1988). Marital role expectations and premarital satisfaction among Australian couples. Australian Journal of Sex, Marriage and Family, 9, 159-168.

Craddock, A. (1983). Correlations between marital role expectations and relationship satisfaction among engaged couples. Australian Journal of Sex, Marriage and Family, 4, 33-46.

Curtin, C (1986). Ireland: A sociological profile. Dublin, Ireland: Institute of Public Administration.

Evason, S. (1980). Just me and the kids. Dublin, Ireland, FACNI.

Fine-Davis, M. (1989). Attitudes toward the role of women as part of a larger belief system. Political Psychology, 10, 287-308.

Fine-Davis, M. (1983). A society in transition: structure and determinants of attitudes toward the role and status of women in Ireland. Psychology Women Quarterly, 8, 113-132.

Fogarty, M., Ryan, L., & Leo, J. (1984). Irish values and attitudes. Dublin, Ireland: Dominican Publications.

Hafner, R.J. (1986). Marriage and mental illness. New York: Guilford Press.

Hannon, D., & Katsiaouni, L. (1981). Traditional families? From culturally prescribed to negotiated roles in farm families. Dublin, Ireland: Dominican Publications.

Mason, K.O., Czajka, J.L., & Arber, S. (1976). Change in U.S. women's sex role attitudes. American Sociological Review, 41, 573-596.

Mintz, S., & Kellogg, S. (1989). Domestic revolutions: A social history of American family life. New York: The Free Press.

Mirriam, S.B., & Hyer, P. (1984). Changing attitudes of women towards family-related tasks in young adulthood. Sex Roles, 10, 825-835.

Moore, M. (1979, June 10). Working wives have happier marriages. Sunday Independent, p. 17.

Rogers, T. (1979). Marital goals and mate choice. Unpublished manuscript. SUNY, Kanton, New York.

Roper, B.S., & Labeff, E. (1977). Sex roles and feminism revisited: An intergenerational attitude comparison. Journal of Marriage and the Family, 39, 113-119.

Schwartz, P. (1990, June). Money and power in couple relationships. Paper presented at the Frontiers of Knowledge Symposium in Family and Work at the University of Northern Colorado, Greeley, CO.

Van Dusen, R.A., & Sheldon, E.B. (1976). The changing status of American women: A life cycle perspective. American Psychologist, 31, 106-116

Table 1

Average Scores of Expectations Subscale by Self-Reported Marriage Style and Gender

Overall:			
very egalitarian	0-46 (27%)		
somewhat egalitarian	47-51 (25%)		
somewhat traditional	52-55 (23%)		
very traditional	56-72 (25%)		
Gender:			
Traditional males:	55.4	Traditional females:	50.8
Egalitarian males:	51.0	Egalitarian females:	48.3

Table 2

Group Differences: Satisfaction

Variable	group means egalitarian	traditional	P
how we communicate	4.2	3.6	.0001
partners' attitude about having children	4.7	4.2	.0006
amount of influence over family decisions	4.5	4.1	.0002
amount of money coming in	3.8	3.5	.05
how we express affection to each other	4.3	3.8	.0005
our sexual relationship	4.2	3.8	.004
amount of time we spend together	4.0	3.5	.0003
overall satisfaction with the relationship	4.5	4.2	.005
partner's overall satisfction with the relationship	4.4	4.0	.0004

Table 3

Group Similarities: Satisfaction

Variable	group means egalitarian	traditional
moral and religious beliefs and practices	4.0	3.8
effect of partner's job on the relationship	4.3	4.2
effect of own job on the relationship	4.0	3.7
how the house is kept	4.4	4.1
social life	3.8	3.6
management of finances	4.1	3.8
raising of children	4.4	4.2
leisure and recreational activities	3.6	3.3

Table 4

Gender Differences: Satisfaction

Variable	means		P
	males	females	
effect of partner's job on the relationship	4.3	3.9	.01
how the house is kept	4.5	4.1	.0005
effect of own job on the relationship	3.8	4.1	.02

Table 5

Group Differences: Disagreements

Variable	group means egalitarian	traditional	P
how partner's job affects our relationship	1.5	2.0	.0003
social life	1.8	2.2	.008
how own job affects our relationship	1.5	2.8	.03
relations with relatives	1.6	1.8	.04
how we communicate	2.1	2.4	.03
amount of money coming in	1.5	1.8	.02
how we raise the children	1.7	2.0	.03
amount of time spent together	1.7	2.3	.0001
leisure and recreational activities	1.8	2.1	.04
our relationship in general	1.8	2.1	.04

Table 6

Group Similarities: Disagreements

Variable	group means egalitarian	traditional
how the house is kept	1.9	1.9
partner's attitude about having children	1.2	1.2
relations with partner's relatives	1.6	1.6
moral and religious beliefs and practices	1.3	1.5
management of finances	1.7	2.0
how we express affection for each other	1.9	2.0
whether we both should work	1.2	1.3
our sexual relationship	1.8	2.0